

THE  
**QUEENS**  
**WELLES.**

THAT IS, <sup>14</sup>

A Treatise of the nature and  
vertues of *Tunbridge Water.*

TOGETHER,

With an enumeration of the chiefeſt  
diseases, which it is good for, and against  
which it may be used, and the manner  
and order of taking it.

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BY

**LODWICK ROWZEE**, Dr. of  
Physick, practising at *Ashford* in *Kent*.

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LONDON,

Imprinred by *Gartrude Dawson*. 1656.



*Recensui hunc librum, cui titulus est,  
[ The Queenes Wells, or a Treatise of  
the nature and vertues of Tunbridge  
Water ] Qui quidem liber continet tri-  
ginta et tria folia, in quibus nihil reperio,  
quod non cum utilitate publica imprima-  
tur, modo intra tres menses proxime se-  
quentes typis mandetur.*

*Ex ædibus Fulha-      Guilielmus Bray,  
miensibus, Iun. 3.      Episcopo Londinensi  
1632.                      Capellanus Dome-  
   sticus.*

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**A**S divers medicinable Waters are  
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so is it a very profitable labour to  
make true observation of their effects,  
and best manner of using them, specially  
by men of learning and judicious under-  
standing, and such as have been accu-  
stomed to the frequent use of them, both  
in themselves and others, whereby they  
may make their observations more true  
and certaine. Such an one we take this  
Author to be, concerning the Waters  
near *Tunbridge*, whose paines taken  
herein we doubt not, but will be very  
useful to all such as shall have occasion  
to make tryall of them.

*John Argent.* { President of the Colledge  
of Physitians at *London*.

*Ottuell Meverell.* { Fellowes of the said  
*Richard Spicer.* { Colledge.



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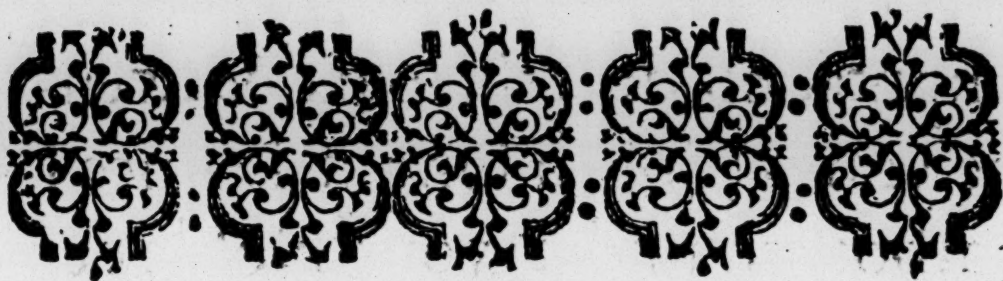
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EDVVARD Lord Viscount  
*Conway and Kilulta*, and one  
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Honourable privy Coun-  
cill of his Kingdome  
of IRELAND.

MY LORD,



Ingratitude is the foul-  
est vice in the World,  
and as the old ſayingis,  
*Ingratum ſi dixeris, omnia*  
*dixeris.* I may have incurred the



# THE EPISTLE

imputation of it these six & twentie yeares ( for so long it is since I harboured under your Noble deceased Fathers rooffe ) for not expressing my thankfulnesse for the courteous usage I found at his hands, both here in *England*, and at the *Briele* in *Holland*. What want of opportunitie hindered me to expresse to him, now dead, opportunitie now offering it self, I will strive to doe it unto your Lordship his living Image. But a small expression it is, God knoweth, yet all I may at this time, and though it be very mean, yet doe I think that your Lop. will receive these two Fountaines of Water as courteously at my hands, as *Artaxerxes* did the two handfulls of Persian

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Persian Water, which *Sinætas* offered him. It is the nature of Noble and Generous Spirits not to have so much regard to the worth of the things offered them, as to the affection wherewith they are offered. I have known your Lop. *a teneris unguiculis*, and alwaies observed, even in your tenderest yeares, a most Noble disposition, and withal both at the *Briele* and at *Leyden* a natural inclination to follow *Minerva* as well as *Mars*. This, together with the courteous affabilitie it ever pleased you to use me withal, maketh me now beleeve, that your Lordship will give favourable acceptance to this small labour of mine, for

*Acceptissima*

THE EPISTLE, &c.

*Acceptissima semper  
Munera sunt, Author quæ preciosa facit.*

Receive it then, my Lord, as an  
earnest of what would be done,  
if abilitie concurred with desire,  
by

*Your Lordships most*

*humble Servant,*

**L. ROVVZEE.**





A

# TREATISE

Concerning the Nature  
and Vertues of *Tunbridge*  
Water in KENT.

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## CHAPTER I.

*Of Water in general.*



Albeit my main scope  
in this following dis-  
course, be concerning  
*Tunbridge* Water, yet  
will it not be altoge-  
ther fruitlesse, or unpleasant, I hope,  
to the Reader, if I say something,  
as it were by way of Preface, touch-  
ing Water in general. Water is a  
substance so absolutely necessary,  
that no living Creature can subsist  
without the benefit of it, nor no

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Tree

tree bring forth its leaves and fruit, nor any plant its seed, if they be deprived of that vivifical moisture, which maketh them all to grow and prosper. That this is true, you may observe it in Summer, for if Rrain be wanting but a few weeks, how hinderly be all things? How do all plants wither in that season, when they should chiefly flourish? For this cause perhaps it was, that *Hesiodus* thought water to be the most ancient of all the elements. Of this opinion also was *Thales Milesius* one of the seven wise Grecians, who made water the sole principle of all things. *Empedocles* likewise jumping with them, said that all things were made of water; and *Hippon* in a *Aristotle* terms the soul *de anima*. water. *Hypocrates* goeth not so far, but yet he calleth water and fire the two principles of life. True it is, that by water *Hippon* doth understand our seed, and *Hypocrates* our radical

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de anima.

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dicall moisture. The Latins upon the Etymologic of the word *Aqua*, Water, do derive it from *a et qua*, *quasi a qua vivimus, vel a qua omnia fiunt*, by which we live, or out of which all things are made. Others will have it *quasi aqua*, because there is nothing more equal and smooth then water, when it is not tossed with the wind. But *b Julius Caesar* Scaliger disliketh these Etymologies, and will derive *aqua* from the obsolete Greek word *ἀρα*, which anciently did signifie water. This element seemeth to challenge a kind of rule and dominion over the rest, for it easily transmuteth ayre into it self, extinguishteth fire, and devourerth earth. And to go no higher, than our Grand-fathers memory, nor further than our neighbours, the Ocean Sea swallowed up above one hundred thousand Acres of ground at one clap in *Holland*. Nay it aspi-  
reth even unto the Heavens, and

*b Exercit.  
745.*



which is strange, it doth not onely get up thither in it self alone, but carrieth with it whole shoales of fishes, heapes of Stones, and divers other heavy substances, which afterwards fall down with it. Most creatures live without fire, without water none; and with water only, with-

*c Cal. Rhod.*  
*Lib. 13. 23*

out any other sustenance, as a Spanish mayden is reported to have lived a long time; and *Albertus* writeth of a melancholy man, who by the space of seven weekes lived with water onely, one draught of which he took but every other day. The Lord *Verulam* also hath produced his opinion of late, and holdeth that Trees and Plants live and are nourished meerly by water, and that the earth is as it were, but a *Stabilimentum* unto them, to keep them steady, and from being beaten downe by the wind. He proveth it by Rose bushes, which being put into water, without any earth, & kept upright

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right in the same, not only brought forth leaves, but fair Roses also, and the royal Prophet saith, that *Psal. 136.* a tree planted by the rivers of water, bringeth forth his fruit in due season. Much more might be said concerning water, but because I intend to be brieve, let this suffice.

## CHAPTER II.

### Of the Differences of Water.

**I**N the Creation God said, *f* let *Gen. 1.* there be a firmament in the midst of the waters, and let it divide the waters from the waters. And GOD made the firmament, and divided the waters, which were under the firmament, from the waters, which were above the firmament. *g* And *Da. saith, g Psal. 19.* that the Lord sitteth upon the flood, that is upon the Orb of the waters; and where he exciteth the creatures



b Psal. 148.

v. 4.

i Ezech. 1.

24.

k Exod. 24.

10.

l Rabbi Le-

vi Ben Iare-

hij In Gen. 6.

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to laude the Lord he speaketh thus,  
*b Praise him ye heavens of heavens, &  
 the waters that be above the heavens.*

Those waters are likened in another  
 place to a *i terrible christall*, and said  
 to be as it were, *k a paved work of  
 Saphir stone.* *l* And some go so far,  
 as to define the place and seate of  
 those waters, and say, that they are  
 as much above the *primum mobile*,  
 as the *primum mobile* is above the  
 elementary waters, but whether  
 they ever were there to take the just  
 distance, I do not know. That there  
 should be water above the firma-  
 ment, many men think it strange,  
 and yet the deluge, besides the ex-  
 presse word of God, proved it to be  
 true. For if all the water of all the  
 seas, lakes, ponds, rivers, and Foun-  
 tains in the world, had been drawn  
 up into the heavens in like manner,  
 as we do in distillations, yet would  
 not their quantity have increased,  
 but there would have returned back  
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againc, by rain, no more, then was  
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ver so careful in your distillations,  
and use Glas vessels never so well  
luted, yet will you still receive some  
loss; and so the flood had not gone  
fifteen cubits above the highest  
mountains. But why this should  
be stranger, then all the rest of the  
wonderfull works of God, there is  
no reason. The massie and heavy  
Globe of the earth and water stand-  
eth, as it were, in *aquilibrio* in the  
center of the world, suspended by  
the omnipotencie of God. Nay all  
his works are universally so admi-  
rable, that there is no lesse wonder  
in the smallest Gnat, than in the big-  
gest Elephant, in the least weed,  
that creepeth upon the ground, then  
in the tallest Cedar. But of those  
waters, which are above the firma-  
ment, and of those, which were ga-  
thered together under the firma-  
ment,

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*The Queenes Wells.*

ment, namely the Seas, wee speak here but by the way, though concerning the Seas divers curious and pleasant questions might be handled, as touching the saltness of it, the ebbing and flowing of the same, why it can endure no impure things, and the like. These things I say, might bring some delight to the Reader, but they are beyond our scope, and therefore I will onely speak briefly of those waters, which are *potabile*, and in common use amongst us, either for dyet or Physick.

They are commonly divided into Fountain-water, River-water, Well-water, Rain-water, and Pond-water. The preheminance thereof is commonly given to Spring-water, but in general that water is accounted best and wholesomest for dyet, which is pure, and without anytast, but such as water should have. For most water retaineth some favour of  
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the ground through which it runneth, and albeit to those, who doe not use to drink water, it be imperceptible, yet divers of those, who drink nothing but water, will as easily perceiue a difference betwixt water and water, as we do betwixt beer and beer, or wine and wine. The best water also is lightest, but that lightness is not to be considered by weight (for Snow-water is most light, and yet unwholesome) but by the thinness of the parts thereof, and by the speedy heating and cooling of the same, as *Hippocrates* well obserueth. Let this suffice to have been briefly touched concerning the differences of waters in general, and let us now say something with like brevitie concerning the original of Springs and Rivers.

CHAP.



## CHAPTER III.

*Of the original of Springs and Rivers.*

**I**T is a common received opinion, derived from *Aristotle*, that the generation of water proceedeth from ayre condensated into the same, in the bowels of the earth, and distilling, as water doth with us from a Limbeck. But it is hard to imagine, how the nature of ayre should be so speedily corrupted, and turned into water, and in that quantitie too, that should maintaine the continual course of so many Springs, and so great a number of Rivers as are in the world, divers of which are of such vastness, and of so swift a course, that a man might justly think, that the whole element of ayre, which in its own nature is

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but very thin, should scarcely suffice to maintain the course of that abundance of water one only day. And as for the reason they alledge, that ayr is retained within the *concavities* and *porosities* of the earth, *ad vitandum vacuum*, which Nature doth abhorre, and afterwards is converted into water, it is but a very weak one; For those *concavities* are still full of ayr, as well elie-where, as where Springs and Rivers doe flow. But if the transmutation of ayr into water, where the only cause of the flowing of all Springs & Rivers, surely their streams must needs be but narrow, & their course flow, and of small continuance. Besides, if this were true, how could the Sea, think you, containe that excessive abundance of water, which perpetually runneth into the same? The ancient opinion then is the truer, that all Fountains and Rivers come from the Sea, and are *transcolated* through

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p. Ecclesi 1.

through the veines and *porosities* of the earth, where in their passage they leave their saltness. *Plato Aristotle's* Master was of this opinion, and before him *Thales Milesius*; as also *Philosopho, Seneca, and Georgius Agricola*, which without question they had learned from the *Hebrewes*. For thus speaketh the Preacher, *p All the Rivers run into the Sea, yet the Sea is not full, unto the place from whence the Rivers come, thither they return again.* This is a most clear and expresse text, and which alone shall suffice to prove this point, especially seeing the rule and law of Nature doth *suffragate* unto the same; For wheresoever there is a repletion, there must needs an evacuation be. But some perhaps may say, we see indeed all Rivers run into the Sea, but we do not see how they come from it. True, but when we see that for all the abundance of water, which runneth

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continually into the Seas, the same are not increased thereby, but remain still the same, we must needs imagine that they disburthen themselves some where. For otherwise, the waters had long ago overwhelmed the World, and reached up even unto heaven, seeing that the *q* Flood, caused but by rain of for- *q* Gen. *For* ty dayes, ascend fiftene cubits above the highest mountaines. Besides our very senses may perswade us, that the original of Springs and Rivers is from the Sea; for divers Springs of fresh water are in sundry places, which seem to sympathize with the Sea, and to imitate the motion thereof by a kind of ebullition. And which is strange, and yet a thing avouched by divers good Authors, those things which were cast into the River of *Alpheus* in *Grecia*, were afterwards found in the fountaine called *Arethusa*, near *Syracusa* in *Scitilie*, though there be a great

great distance of Sea and Land betwixt them, which gave occasion to the ancient Poets ( who did use to involve all the secrets of Nature in their Fables ) to faine that *Alpheus* and *Arethusa* were a couple of lovers, which were transformed, the one into a River, and the other into a Fountaine, and of them speaketh

† Lib. 5. Met. r Ovid, saying,  
sam.

*In latices mutor, sed enim cognoscit amatas,  
Amnis aquas, positoq; viri, quod sumpserat, ore;  
Vertitur in proprias, quo se mihi misceat, undas.*

But whereas I said before, that for all the water, which runneth into the Seas, they remaine still the same, I would not be mistaken, for I know that the Seas have sometimes gon beyond their ordinary bounds and limits, but it hath been when they

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they were, as it were commanded so to do by their Creator for the punishment of mens wickedness, or whensoever men have gone about to alter the natural seat and state of the same, and the ordinary course of Rivers.

Of Gods judgements there are divers examples, as *Olenus & Helice*, two of the 12. Cities which made the Common-wealth of the *Acha-*  
*ans*, which a little before the battel of *Leuctra* were drowned by the sea. *Antissa*, *Tindaris*, *Burrha* had the like fortune also, being swallowed up by the Sea, together with all their Inhabitants. And that it might the

[Lib. 2.  
Of *Polibius* that excellent Greeke Author, whose works I lately finished to translate into English, my translation being ready for the Press, if it

can find any room there. And as for *Polybius*, I dare boldly say here by the way, that there is not any berter or more necessary Author extant in his kind, especially for three sorts of men, Princes, Statesmen, and Soulders. And whereas the Emperour *Charles* the first, was wont to say, that there were but three Books necessary for a Prince, *Polybius* for Warres, *Machiavell* for State-matters and *Policie*, and *Castiglio* for behaviour, if he aymed at a *compendium* he might very well have left out the second, seeing for State-matters, and honest Policy, enough of it may be found in *Polibius*, who for judgement, sufficiency, vertue, and honesty, (though but an Heathen)



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the better appear that the finger of  
God was in it, all such, as thought  
to have escaped by shipping, peri-  
shed as well as the rest, being drow-  
ned & overwhelmed by the waves.  
And of those who have endeavoured  
to contract and pin up the Sea into  
narrower limits, by wrils, dikes, and  
other works, divers of them have  
often sustained great dammage by  
the same; as for example, the *Hol-  
landers*, who, as we said before, lost  
above 100000. acres of ground by  
such meanes, which the Sea, after  
the overthrow of all their dikes and

Whereas *Machiavell* was but a petty Secretarie or Towne-  
Clarke of the Citie of *Florence*, growne famous onely through  
the wicked Maximes and Positions contained in his writings,  
and especially in his *Prince*, where he setteth forth that Mon-  
ster of Men, *Cesar Borgia*, bastard sonne to the like father, *A-  
lexsander* the sixt Pope of *Rome*, as a patten to be imitated by  
such as desire to get rule and dominion to themselves. And it  
seemeth by a passage of the seventh Chapter of his *Prince*, that  
he was acquainted with him, and perhaps a Counsellor of his  
in his murthers, poisonings, and other devlish exploits. But *Pe-  
tybius* is so farre from doing the like, that there are infinite di-  
gressions in his works, in which he reprehendeth the vicious  
actions of men more sharply, then some other Authors, which  
professe themselves Christians.

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strong works, took away from them, as it were by Letters of reprimands. This were enough to teach men that it is but in vain to go against the order established by God, and the ordinary course of Nature; yet it is worth the noting also, and a thing not to be considered without admiration, that all those Princes, who purposed to cut the *Isthmus* of *Peloponesus*, which is a neck of Land betwixt two Seas, containing according to *Mercator* in his *Atlas major*, some five miles in breadth, dyed all before the work was begun, as *Caligula*, *C. Caesar*, *Demetrius*, *Nero*, and *Domitianus*.

#### CHAPTER IV.

*Of Waters of strange nature and effects.*

**A**LL Springs of Waters are actually, either hot or cold. Of those hot Springs some  
C are



are of so excessive heat, that a man would think it were water boyling upon the fire ; and amongst other there is a vein of it running under a street in a village called *Porcet* near the City of *Akin* in *Germanie*. In the middle of this street there is a hole, which they call *Hell*, with three or four barres of iron over it, in which the neighbours round about, in the Summer time, when they have no fire, doe use to seeth their egges, letting them down with a Net into the water, and in a small space of time they may be boyled hard, of which I was twice an eye witnesse, being there first in the year 1610. after the siege of *Gulick*, and the yielding of the Towne to the States, with that brave Souldier, *Sr. Horace Vere*, now Lord of *Tilbury*, & the second time with that worthy Knight, *Sir Henry Palmer*, now Controller of the Navie. The cause of those hot Waters is commonly ascribed to

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Mines of *Sulphur* or *Brimstone* inflamed within the bowels of the earth. But few of those hot waters, as at *Akin*, *Porcet*, in the *Pyrenean* Mountaines, at *Bathe* in *Sommerfetshire*, and elsewhere, have any great or extraordinary tast of brimstone, as they should of necessity have, if brimston melted and burning were the cause of their heat, that mineral being of so piercing a nature, and of so extensive a faculty, that never so little of it burning upon a few coals, when our women dry their riffanies, filleth a whole room with the strong sent of it. Besides, such a great quantitie of water running continually, and so many yeares and ages together, had long since extinguished those fires; or if there were such flames within the bowels of the earth, the same would long agoe dried up the water, and reduced the earth into ashes. Another reason there is, that you shall find no hot

*The Queenes Wells.*

Springs where fires do break out ,  
and albeit the hill *Vesuvius* & Mount  
*Aetna* burn continually , yet are  
there no hot Springs about them ,  
though they be environed by the  
Sea. And for all the late wonderful  
and extraordinary eruption of fire  
out of the said hill *Vesuvius*, or *Mon-  
te de Soma*, as they call it now; which  
hath been so violent, that the hou-  
ses of *Naples*, which are eight, or as  
others say twelve miles from the  
same , were all covered very thick  
with the ashes thereof , yet do they  
not write that the water which gu-  
shed out at the foot of the said hill  
was hot.

Besides, albeit there be many hot  
waters in *Italie* ( for those that have  
written of them, reckon few lesse  
than threescore) yet shall you see no  
where a mixture of fire and water in  
those parts. Which makes me think  
with some , that the cause of the  
heat of those waters proceedeth  
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from their motion and agitation in the bowels of the earth, falling from *Cataracts* and broken *Concavities* in the same.

That this may be true, it may be proved by the Sea, for though it be actually cold, yet if it be tossed by a Tempest but of three or four dayes ( and it is seldome that a storm lasteth longer ) the water thereof will sometimes become very hot. Besides we have many very *sulphurous* Springs which are never but cold; as for example, one of the four Springs used at the *Spa* called *Geronster*, which tasteth so strong of the brimstone ( as my self can speak by experience ) that divers of those, who drink of it, are constrained to hold their noses whilst they are a drinking, and the *Sulphurous* fumes of it are so piercing, that they do speedily intoxicate the brain, and cause drunkenness, though it be but for a little time,

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\* Since the writing of this Treatise, & when I was come to London about the printing of it, I lighted by chance upon Dr. *Jordans* learned & elaborate Discourse of *Naturall Bathes and Mineral waters*, wherein he hath a peculiar opinion concerning the actual heat of *Minerall Waters*, which he ascribeth to the fermentation of Minerals, and illustrateth the same with reasons and examples. I am so farre from disliking it, that I applaud it, and leave both his and mine opinion to the choice of the Reader, for in those abstruse things we have no certain knowledge, but onely probable conjectures. Howsoever, the least probable of these two opinions is farre more likely, than those imaginary actual fires, which the vulgar opinion holdeth.

being soone discuffed away. \*

Now for the other Springs, which are actually cold, there are sundry differences of them, according to the severall substances they do run through, and the nature and effects of some of them are very admirable. Some do turn into stone whatsoever is cast into them, especially if the things cast in be of a loose & porous substance, as leather, balls, gloves, and such like; and *Plinie* and others describe divers Springs of that nature.

But not to go out of this Island for examples, there is a Spring of that nature in *Wales*, in a piece of ground belonging to Sir *Thomas Middleton*. And the quick activi-

tie of some of those Springs is won-

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derfull, and almost incredible; for *Bodinus* doth t affirme, that he hath seen sticks of wood, strawes, and such like small things converted into stone in *Lacus Piceno et Alliensis fonte Avernorum*, within the space of two or three hours. So that *Plinies* assertion, who u saith, that earth is turned into stone in a fountaine of *Guidus* within the space of eight moneths, is no more to be wondred at. The same Author namely, *Plinie*, x maketh mention of two fountaines, the one called *Cerone*, which maketh the sheep, that drink of it, to bear black wool, and the other *Melan*, which maketh the wool of the sheep, which drink of it white, and if they drink of both; their wool will become of two colours; And of another called *Crathis*, which procureth whiteness, and of a fourth called *Sibaris*, which causeth blackness in the Sheep and Oxen, which drink of the same. Nay, the same

*Lib. 2. Theat. Nat.*

*u Lib. 35. c. 13.*

*x Li. 31. c. 2*



effect is seen also in men, which drink of them, for those that drink of *Siberis*, become blacker, harder, and of a curled hair, and such as drink of *Carthis* wax whiter, softer, and of a smooth hair. He bringeth in also other Waters, which have the like effect in changing the colour of such as use them. He saith likewise, that there are two Springs in *Baotia*, near the river of *Orchomenus*, whereof the one strengtheneth memorie, and the other causes oblivion. A fountaine in *Arcadia* called *Linus*, preserveth conception & hindreth abortement, and on the other side, the river called *Amphrisus* maketh women barren. *Cydnus*, a river of *Cilicia* helpeth the Gout in the feet, as appeareth by the Epistle of *Cassius Parmensis* to *Marcus Anthorius*; and contrariwise by the use of the Water, which is in *Trazene*, all men get the Gout in their feet.

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*Clitorius*, beginne thereby to hate Wine. *Polyclytus* relateth, that the water of a fountaine in *Cilicia* serveth instead of Oyle; And *Theophrastus*, that the like is done by the water of a Spring in *Æthiopia*; and *Lycus*, that the water of a fountaine in *India* burneth in a Lambe. The like is also at *Ecbatana*. *Iuba* speaketh of a Lake amongst the *Troglodytes*, which for the hurt it doth, is called the mad lake, and saith that it is bitter and salt thrice in a day, and then fresh, and so againe at night. The same Author also maketh mention of a Spring in *Arabia*, which bubbleth up with such force, that it casteth forth whatsoever is throwne into it, though it be never so weighty. There are two fountaines in *Phrigia*, the one called *Cleon*, and the other *Gelon*, having those Greeke names from their effects, for the first maketh men cry, and the second makes them laugh. There is an hot Spring

Spring at *Cranon*, and yet without excessive heat, which being mingled with Wine, and kept in a vessell, keepeth the same hot by the space of three dayes. There is a river in *Bithynia* called *Olachas*, into which if perjured persons be throwne, they feel as much heat, as if they were in a flaming fire. In *Cantabria* there are three Springs but eight foot asunder, which running together make a goodly river, and every one of them by turns becommeth dry twelve times, and sometimes twenty times a day, so that a man would think there were no more water in it, whilest in the mean time his next neighbours be full, and flow continually. There is a brook in *Iudea*, which is dried up every Sabbath. In *Macedonia*, not farre from the sepulcher of *Euripides*, there are two brookes running together, the one having very wholesome water, and the other poisonous and deadly.

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*Quod si quis, saith y Plinie, fide carere  
ex his aliqua arbitratur, discat in nulla* Li. 31. c. 2.  
*parte natura maiora esse miracula.* If  
any man think, that some of these  
things are past belief, let him learn  
that there are no greater miracles in  
any other part of nature, than in wa-  
ters. But if any man desire to know  
more concerning the various nature  
and effects of Springs and Rivers,  
let him read the thirteenth dialogue  
of *Simon Majolus*, Bishop of *Vultua-*  
*ria*, in that Tome of his Workes,  
which he intitlith *Dies Caniculares*,  
and there he will find wherewith  
to satisfie his curiositie. I pass now  
to mineral and medicinable springs  
which use to be drunk.

## CHAPTER V.

*Of Mineral & Medicinable springs.*

**M**ineral waters, by their ma-  
nifold turnings and wind-  
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as it were *impregnated* with divers vertues and faculties of the several minerals, through which they run, and draw with them, either the faculties, or substance of the same, and sometimes both. And therefore as meer pureness commendeth ordinary Springs and Wells, so doth the various mixture of several things, though sometimes of a contrary & repugnant nature, procure commendation to medicinable waters. Some of them are beholding for whatsoever they have to the several kinds of earth, which they pass through, and lick, as it were, by the way, as *Bole, Ocre, Rubricke, Chalke*, and the like; Others to liquors or congealed juices, as, *Allum, Bitumen, Brimstone, Nitrum, Copparas*; And others again to Mettalls, as Gold, Silver, Iron, Copper, Tinne, Lead. There are some also, which owe their vertues to Stone, as Chrystal, Marble, Pumice stone, *Lapis Hamatites*, and the

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the like ; and others to the roots of trees & plants, though these be rare, either because trees do not root so deep, or by reason that medicinale Springs are commonly in barren soyles as on the contrary wheresovet there is a fruitful soyle, there are no Minerall or medicinale Springs to be found. Out of all these subterranean substances divers Springs draw sometimes contrary faculties, or at least such as have but small affinitie one with another, and from hence it happeneth that oftentimes one and the same medicinale Spring cureth divers diseases, which are either contrary one to another, or at least have but small affinitie together. It is of this as it is of Theriacke or Mithridate, which are compositions consisting of a great number of simples of contrary and repugnant natures, as it were hudled together by chance ; and yet when those compositions have had their due



due fermentation, and that those several simples have wrought one upon another, and become to be incorporated together, there resulteth afterwards an universal form in the composition, which maketh it excellent for most diseases, and as it were a generall *Panpharmakon*. And in that regard some do merrily call Mithridate the father, and Treacle the mother of all medicines. But that we may the more accurately distinguish betwixt mineral Springs, we must consider the nature of the mineralls, and look which of them have affinity together, & which not. *Bitumen, Salt, Sulphur, Copporas, Copper*, are hot, and therefore they have a facultie to cut, cleanse, open, dry, extenuate, and disperse. *¶ Albertus Magnus*, and after him *Andernacus* and others, do reckon *Sall nitrum* with these, and hold it to be hot; which might be granted them, if by *nitrum* they understood that *nitrum* whereof

¶ Lib. 5. de  
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whereof *a Hippocrates*, *b Dioscorides*, *c Plinie*, *d Galen* do speak; But I do not think that either *Albertus* or *Andernacus* ever saw it, because it began to be scantie & hard to be found in the time of those ancient Authors before cited after *Hippocrates*. But our Saltpeter, which is now called *Nitrum* amongst us, is as farre from that ancient *Nitrum*.

*a Li. de acre  
locis et aquis.  
b Li. 5. c. 39.  
c Lib. 31. c.  
10.  
d Lib. 9. 5.  
Medicam.*

*Quantum Hispanis veneto dissitus  
Eridano.*

For if gunpowder were not enough to prove the coldness of *Nitrum*, in which its opposition and contrarie-  
tie to Brimstone is so manifest, yet were the *Sal prunella* of the *Chymists* (which is nothing but *Nitrum* purified from its dregs with *Flores sulphuris*) sufficient to evince it, a very little of it put into a glasse of Wine, making it so cold, that one is scarce able to drink it. And to this purpose

pose I remember that when I was in *Holland*, the Prince of *Orange*, *Maurice*, was wont alwaies in the Summer time to have some of it thrown into the water, where his Wine lay a cooling. That *Sal prunella* also is the best remedie against the heat, dryness, & roughness of the tongue in all feavers, and especially in that *Hungarian* feaver called *Prunella*, from that simptome, which gave likewise the name of *Sal prunella* to that purified *Nitrum*, by reason of the excellencie of it in asswaging the same. And the more to confirm this, one of the four Springs of the *Spa* called *Tounelet*, and consisting chiefly of *Nitrum*, is so very cold, both in the mouth, and in the stomach, that few can endure it, and in that regard it is very little frequented; and during my stay there, I do not remember that ever I saw at it more than a *Capuchin* friar, and another Clergie man, who used it for

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for the heat of their livers; in which case it may do good, if the stomack be not too weak.

Silver, Iron, Tinne, Lead, are accounted cold, and by reason of their astringencie, to be at least in the second degree. Gold is likewise placed amongst these, though a man might perhaps with better right account it temperate. Now in regard of this variety, some springs are called *Nitrous, Sulphureous, Bituminous, Aluminous*, &c. according to the only or predominant mineral, of which they do participate. But yet some there are, in which it is a very difficult matter to know the same. So the *Vberlingunians* in *Suevia* do dispute to this day, whether their mincrall Spring proceed of Lead or Copper. In like manner, the *Italians* are not well agreed whether the vertue of the mineral water about *Lucca* cometh from Iron or from Allum. And a great man, that was one of the

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chiefest Chymists of this age, doubted whether he should call the *Empsenses Aqua Alumirom* or *Nitrous*, so hard a thing it is exactly to distinguish in things, that are compounded and permixt. But it is now time we should go to *Tunbridge Water*.

## CHAPTER VI.

### *Of Tunbridge Water.*

**T**He Water commonly known here amongst us by the name of *Tunbridge Water*, are two small Springs contiguous together, about some four miles Southward from the town of *Tunbridg* in *Kent*, from which they have their name, as being the nearest Towne in *Kent* to them. They are seated in a valley compassed about with stony hills, so barren, that there groweth no thing

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thing but heath upon the same. Just  
there doe *Kent* and *Sussex* meete,  
and one may with les than half a  
breath run from those Springs in-  
to *Sussex*.

It pleased our gracious *Queene*  
*Marie* to grace this Water by her  
presence two years agoe, so that  
those Springs may justly be called,  
as some do call them now, *Queene*  
*Maries Wells*. The taste of the wa-  
ter is not unpleasant to those, who  
have a while been used to it, and it  
is a sure thing, that no man is able to  
drink half so much of any other  
liquor, though never so pleasant un-  
to him, as he may of this. What o-  
ther minerals it runneth through,  
besides Iron and the *rubrick* of Iron,  
which is seen on the ground, over  
which the water runneth, is not yet  
well known, for there hath been  
as yet no digging near about the  
same. The greater part of those that  
drink of it, are purged by stoole,

and some by vomit, as well as by urine, which perhaps should argue some other minerals, besides Iron. The same may peradventure be discovered in after times. Howsoever though there were no other minerals thereabout, besides Iron, yet Iron being a mettall, and all mettals, according to the Chymicks, proceeding of two principles, *Sulphur* and *Mercury*, wheresoever there are any mettals bred, there must also of necessity their principles be.

Besides this, all mettals have also their peculiar salts, and Iron in particular hath a great deal of *volatill* salt, which is it that dissolveth in the *Chalibeate* wine now so much in use. Now Iron is of an astringent and corroborating facultie, and hath an opening vertue withal, as may be seen by the powder of steel (steel being nothing but a *defecated* Iron) which is used with good success in the green sickness, and in all other diseases

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diseases proceeding from obstructions. But here I shall seem perhaps to some to contradict my self, in making Iron both astringent and opening, which the vulgar think to be two qualities incompatible in one subject, and yet they are deceived, for to open and corroborate have no such repugnance, but that they are together in many Simples. Now concerning those two springs a question doth often arise amongst those who are there a drinking, which of them should be the beter and stronger, but being so contiguous and near together, certainly there can be no manifest ods betwixt them, and though I often tasted of both immediately one after the other, yet can I not say, that I ever found any perceptible difference betwixt them. Yet will I not deny, but that it may so fall out, that at some times the one may appear stronger than the other, according as the Water

may participate more of the vertue of the minerals at onetime, than at another; But I think that there can be nothing constant in it, though they may alternatively something differ one from another. This shall suffice to have been spoken concerning those Springs. It followeth now that we make an enumeration of the chiefest diseases their Water may be used for, wherein we will chiefly follow experience, seeing it is an empirical remedy, & yet so, as we shall not exclude reason. For albeit it be *empericum remedium*, yet must we not use it altogether empirically, nor make it a *Panpharmacon*, or a *Panacea*, a medicin for all diseases, and send thither promiscuously all sorts of Patients, as some Physitians doe to the like Springs, when they are at a *nonplus* with them, and after a long time can do no good upon them in *Cronicall* diseases; For then they send them to those mineral waters,

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*tanquam ad sacra anchoram.* Which causeth those Springs to become infamous, and to loose the credit they justly deserve (the common people ordinarily judging of things by the event) when some miscarry after the use of the same, either because they were already too farre spent when they were sent thither, or by reason their diseases were not to be cured by that remedy.

## CHAPTER VII.

*The chiefeſt diſeaſes, againſt which Tunbridge Water may be uſed with good ſucceſſe.*

**B**Eing now to reckon up the chiefeſt diſeaſes, which *Tunbridge Water* is good for, we will not go *a capite ad calcem*, from the head to the heel, but begin at that, which is moſt generally good for, and that is obſtructions, which



are the causes of infinite diseases. This Water then doth effectually open all manner of Obstructions, wheresoever they be lurking, and especially the Obstructions of the *mesaraical* veines of the spleen, and of the liver, and that better, than any *ApoZemes* or other physick whatsoever. For those obstructions being stubborne, and requiring a great deal of Physick to be removed, and Physick being both loathsome and chargeable, people grow weary of it, before a Physitian shall have run a quarter of the course, which is necessary for the removing of those obstructions; and that is the reason that so many are troubled with *chronical* lingering diseases, which in their own nature are not incurable, but onely remain uncured, either because the Patient is not able or willing to undergo such a course of Physick, as is requisite for his recovery, or because he loveth his purse

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purse too well. But these Waters bring no charges, and after one hath been used a little while to them, the taking of them is not troublesome at all, but the longer a man continueth the use of them, the more he may, and being taken in a large quantity, they cannot chuse but open effectually. Wherefore they are of excellēt use for all diseases, which have their dependency upon obstructions, as all long and tedious agues, quartanes, and the like; for a dropisie, the black & yeallow jaundise, the *Schirrus Lienis*, or hard swelling of the spleen, which the common people call an ague cake, the scurvy, the green sickness, the whites in women, and the defect and excess of their courses. And albeit this last assertion seemeth to have some repugnancy, in that we ascribe two contrary effects to one and the same agent, yet there is no such matter, for the one is done by opening of

of obstructions, and the other either by cooling the bloud, when it is too hot and sharp, and so provoketh nature to expulsion, or by corroborating or strengthening the retentive faculty. And it is the property of all equivocal agents to vary their operations according to the variety of their objects, and of the matter they work upon; so the Sun melteth Wax, and hardeneth Clay. This water doth also cut and extenuate tough, clammy, and (if I may so speak) *Tartarean* flegm, and in that regard it may be much available for those, who are used to be troubled with the Collick, when such an humor is contained in their guts.

It scoureth and cleanseth all the passages of urine, and therefore is good against the gravel & the stone in the kidneys, *Ureters* or bladder, where also it dissolveth and washeth away a kind of clammy flegmatick excrement

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excremēt bred in the bladder, which sometimes stopping the passage of ones water, maketh him beleive that he is troubled with the stone; as happened to one, that was himself a very skilful and famous stone-cutter, who being fully perswaded that he had a stone in his bladder, gave himself to another of the same professiō to be cut at *Namurs*; But when he was cut, nothing was found in his bladder, but such a tough humour, which might have been dissolved and voided with facility by the help of the *Spa* Water, which was but a dayes journey from him. It is good also (in regard of the astringent and healing faculty it hath) for all inward ulcers, and especially for those of the kidneyes and bladder, and of the *Musculus Splinatur*, which openeth and shutteth the same. And in confirmation thereof divers have bin cured of a bloody urine, which had long troubled them, & amongst the

the rest a worthy *Kentish Gentleman*, with whom I went thither the last year.

It is good also against all inveterate *Dysenteries* or bloody *Flixes*: as also all other *Fluxes* of the belly, whether it be *Leinteria*, *Diarrhaea*, or *Fluxus hepaticus*. It doth likewise extinguish all inward inflammations and hot distempers, and yet for all that the stomach is no whit hurt by the actual coldness thereof, but rather corroborated or strengthened, and appetite provoked, yea in some but too much, as in my self for one; For whensoever I drank, either at the *Spa* or at *Tunbridge*, I was never able to fast with patience until noon, but must needs *offram latranti stomacho offerre*, cast a bit to my barking stomach, before the rest of my company went to dinner. For this cause when I was at the *Spa*, a *Spanish Physician*, who was come thither with the yong *Prince Doria* (who was then but

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well as in that ;

but a youth) would not let him take the water above two or three daies, when he saw such an effect in him, fearing that he would receive more hurt by the excess of his appetite, than benefit by the water; and so after a long and troublesome journey from *Italy* thither, he returned home without any profit. The nerves or sinews, and the original of them, the brain, are strengthened by the use of this water, and consequently it is good against the palsie, inclination to an apoplexy, lethargy, and such like diseases of the head.

And some *Paralyticks* have been seen, who sometimes voided all their water by urine, and at other times were as effectually purged, as if they had taken a strong potion, and withall sweated abundantly all their body over. All these evacuations, and vomitting also, are sometimes seen in other diseases, as well as in that; Nay besides that in some



*The Queenes Wells.*

some women you shall have an evacuation by urine, & *per menses simul & haemorrhoidas*. The cause of all Rheumes and distillations is likewise removed by the help of this Water, and all diseases cured, which have their dependencie upon the same, for all that verse of *Schola Salernitana*,

*Iejunes, vigiles, sitias, sic rheumata  
cares.*

Convulsions also, Head-ach, Migrain, & Vertigo, are driven away by the use of the same, if the Patient be constant and not too soon weary. Against vomiting and the hickot, it is used with good success. Those that are troubled with *hypochondriacal* melancholy find a great deal of ease by this Water. It helpeth also the running of the reines, whether it be *Gonorrhoea simplex* or *Venerica*, and the distemper of the Pa-  
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*raſtata* ariſing from thence, as like-  
wiſe a certain carnoſity, which  
groweth ſometimes in the conduit  
of the urine, nay and the Pox alſo,  
the water having a notable potenti-  
all drying faculty. It driveth away  
beſides all manner of wormes, whe-  
ther they be ordinary ones, or *aſca-  
rides* or *tania*. It may be uſed alſo  
for the Gout, but it muſt be with  
ſome caution, and the body muſt be  
extraordinarily well prepared and  
purged before, becauſe it hath ſome-  
times brought the ſit upon ſome,  
who were well when they came thi-  
ther. Outwardly applied it doth  
help ſore eyes, red pimples, and o-  
ther external infirmities. More diſ-  
eaſes, which have affinity with theſe,  
it may be uſed for, but I will con-  
tent my ſelf with this enumeration  
of the aforeſaid ones, and paſs to  
the time, manner and order of ta-  
king the water. Yet muſt I not for-  
get in the behalf of women, to tell  
them

them that there is nothing better against barrenness, and to make them fruitful, if other good and fitting meanes, such as the severall causes shall require, be joyned with the water.

## CHAPTER VIII.

*Of the time, manner and order of taking Tunbridge Water.*

Some that shall read the next fore-going Chapter, will perhaps say, that I make this Water a direct *Panpharmacon*, a remedy for all diseases, and therefore will give small credit unto it. But for all that, daily experience doth, and if it continue to be used, will more and more confirm what I have said to be true. For very few of those, who live at the *Spa* (whose Water hath great affinity with that of *Tunbridge*)



bridge) and in the Country about it, and make that water their ordinary drink, as many do, and my self have seen there very aged people, that did never drink any thing else; few of them, I say, are troubled with head-ach, heart-burning, stone, obstructions of the kidneyes, liver, or spleen, falling sickness, and the like, and as for the Jaundice, Dropfie, & Scabbies, they do not know what they are. My self during my stay there, being once rid out to take the ayre with a couple of Gentlemen, and a showr of rain coming, we made to a Countrey house near hand to shelter our selves, and after the taking of a pipe of Tobacco, I requested the goodman of the house (who was a very old man, and yet fresh and lusty, and with very few gray hairs) to give us a cup of his beer, but he answered me, that he never had had any beer in his house, if we would drink good *Powben*, it

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was

*The Queenes Wells.*

was at our service, and he had a fresh vessel of it abroach. *Panhon* is the name of that Spring of the *Spa*, which standeth in the middle of the Town, and by the same name they call also the Water thereof. But to return to our matter,

*Temporibus medicina valet, data  
tempore profunt,  
Et data non apto tempore, vina nocent.*

and so water. The time then of taking those waters, is either the season of the year, when to come to them, or the time of the day, when to drink of the same. Concerning the season of the year, Summer is the fittest, when there is a settled warm and dry weather, as in the dog dayes especially.

*Cum Canis arentes findit hiulcus  
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And the chiefeſt moneths be *June*,  
*July*, *Auguſt* and *September*, although  
the *Dutch*, who naturally love good  
Beer and Wine better than Water,  
uſe to have this timing verſe in their  
mouthes,

*Menſibus in quibus R. non debes  
bibere Water.*

And according as the year pro-  
veth, a man may ſometimes come  
ſooner and continue later. In ge-  
neral, whenſoever the weather is  
clear and dry, the water is then beſt,  
as well in Winter, as in Summer,  
yea in hard froſty weather the Wa-  
ter is commonly ſtrongeſt, the *anti-  
periftaſis* of the ayr hindering that  
there is not ſo great an evaporation  
of the minerall ſpirits of the Water.  
For when the weather is rainy or  
miſty, and that *Iupiter* doth *per cri-  
brum mingere*, piſſe through a ſieve,  
as *Ariſtophanes* merrily ſpeaks, the



water looseth much of its vertue. My self have known at the *Spa* a Friar of the reformed order of *St. Frauncis*, a good honest temperate man, who assured me, that having been there three whole years together continually for the stone ( of which he shewed me a box almost full, of severall forms and bigness ) and taking the Water all the while, both summer and Winter, when the weather was seasonable, he found divers times the water better, stronger, and of a more speedy passage in frosty weather, than in the middle of Summer, without ever perceiving any inconvenience by the water, no more at that time, than in Summer, for all he did alwaies drink it cold.

For some that use to take it in cold weather, do warm it, but sure the water cannot chuse by that means but loose a great deal of its vertue, which in the warming evaporateth away,

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away, seeing that in the very transporting of it, the same doth happen. When the *Spa* water is bottled to be sent away, albeit those who have the charge of it, be never so carefull in stopping the bottles close with boyled Cork, and pitching them over, yet will the minerall spirits find way, insomuch, as when you come to open them, you shall still find some want, and sometimes a pretty deal, especially of the water of the *Savenier*, which is more subtile and spiritual, than that of *Pouhon*. But to return to the matter, there is no more to be said, but that in a word the water is alwaies best when the weather is clearest and dryest.

Now concerning the time of the day, the morning, when the Sunne is an hour more or less, high, is the fittest time to drink the water. For when the Sun beginneth to be of force, it doth attract some of the mineral spirits, and the water looseth

some of its strength; and betimes in the morning it is also best walking. And you are so to drink the water, as you may have taken the quantitie, which you intend to take that day, within a small a space of time, as conveniently you can, without oppressing your stomack too much, as within an hour or lesse, if you be able. Those that lie not too very farre from the Springs, and are able to use their legges, shall do better to come thither a foot, than to ride, because so they shall heat their bodies more. Yet do I not intend they should be so hot, as to sweate, or to be ready to sweate, for that would do hurt, but I mean onely that their natural heat should be something awaked and excited, because then the water will be the better attracted, and have the more speedy passage. After every glass, or every two or three glasses, according as you shall be able to take it, it will be good

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good to take a few *Carraway* comfits or *Carriander* seed, some *Galingall*, *Zedoar*, *Elicampane*, *Angelica* root, or such like, to help the digestion and passage of the Water. In some it is necessary, that they should have some *Electuary Lozenges*, or the like, appropriated to the grief, for which they take the Water.

Divers do take Tobacco after their water, which I do not dislike, especially if they hold it a good while in their mouthes, before they puffle it out. Moderate exercise after it is very available, but I utterly dislike it, if it be too violent, as running, leaping jumping, as some in wantonness use to do. For that kind of exercise is rather a hindrance, than a help, to the digesting of their water, and many times all the good it doth, is to bring it up again, weakening by that meanes their stomach, which in vomitting

doth alwaies suffer. True it is that if the stomack be fowl, it is not amiss sometimes so to doe, and I am not against it. After you have taken your full quantitie, it will do well to walk and stirre there up and down, and to compose your self to mirth with the rest of the companie; For those that look to reap benefit by *Tunbridge*, must turn away all cares and melancholly..

In your return to your lodging, I hold it better to ride, than to go afoot, because sitting upon your horse, the inward parts, as the *muscles* of the belly, the guts, and the stomack it self are thereby born up and contracted, and by the jogging of the horse moderately stirred, and so consequently your water will be the better digested. The sign of the through concoction of the same is commonly when your urine beginneth to have a *tincture* and to be coloured, and then may you

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you go to dinner ; But of this we will speak of purpose when we come upon dyer. I said before, that the best time of the day to take the water was betimes in the morning, and I mean also it should be the only time for that day. For I have known some, who took it twice a day, namely in the afternoon also, but I could never approve of it, and my reason is, that if they take it soon after dinner, their meat will not be digested, and the water forcing to make way for it self, will draw with it the *Chylus* raw and uncocted, and so cause crudities and obstructions, which will do a great deal more hurt, than the water can do them good ; And if they take it later after dinner, their water will not be digested before Supper. Once a day then is enough, lest you have worse speed by making too much haste. Now for the whole quantitie of the water to be taken in  
one



one morning , it is a thing, which cannot justly be defined, in regard of the difference of bodies in age, sexe, strength , and other circumstances ; But generally those that are able to drink most , receive the most benefit, so that they do digest and void their water well. And here it is , if any where , that the Greek Proverb should take place , *ἢ πῖσι, ἢ ἀπίσι, aut biba, aut abi*, either drink, or be gone ; if you cannot tipple this is no place for you. Yet must every man ever have this general rule in memory, *a iuvantibus & ledentibus optima judicatio*, the best judication or direction is from those things which do good , and from such as do hurt. You shall see some that arise to a great quantitie , and

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to *Nestors* years. Yea, and some a greater quantitie. And it is a thing, that will make the very womē there filling the glasse to laugh, to see some patients sent thither by ignorant *Physitians*, and appointed to take ten or twelve ounces of water, and arise perhaps to twenty or thirtie ounces. But this may be a rule for a body of competent years and strength to begin at thirty, forty, or fifty ounces, and to arise by degrees, increasing their quantity every day, to an hundreth, an hundreth and fifty, or two hundreth ounces, more or less, as they shall be able, and so again to decline and decrease by degrees, ending where they began, when they are to leave the water.

As for the time of every mans stay there, it is a thing which cannot be defined; for in some diseases some weeks suffice, in others divers moneths are not enough, nay in some they

they have need to come thither the next year, and the next to that too. This I hope will suffice for the time manner, and order of taking *Tunbridge* water, I will now pass to the preparation of the body of such as are to take it.

## CHAPTER IX.

*Of the preparation of the body of such as are to take the Water.*

**I** Have set down before the chiefest diseases, which may be cured by the help of this Water, but I am not so to be understood, as though I meant that the water alone were sufficient for the same in all of them, without any other helps. For albeit this be an *empirical* remedie, yet must it not be used altogether *empirically*, but with reason, discretion,

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cretion, and circumspection, otherwise hurt, rather than good, will follow the use of it. Many have fallen into diseases, as feavers and agues, by coming unadvisedly and unprepared to those Waters, although, as we said before, there is nothing better for agues, than they are, if they be rightly and advisedly used, the body being first prepared and purged. For although bloud by a sole distemper of heat may cause a feaver, yet cannot the other humors do it, as *e Galen* well observeth, *e Lib. 2. de diff. febrium.* unless they putrifie, which they will not do if the body be free from obstructions, and *perspirable*, and therefore that body, which is to be taken with an ague, must first be obstructed. Now these waters being very *diureticall*, when they meet with a fowl body, having a repletion of gross humors, they easily and speedily carry the same with them into the veines, which not being able

ble to give passage to such a quantity of humors, they are thereby obstructed and stopped, and those humors being there retained and wedged in, & not *perflated* or *ventilated*, they inflame and putrifie, and so produce a *putride* feaver or ague. Wherefore those that love their health and life, must before they use the water, if they have not a very pure body, prepare and purge the same to prevent all inconveniences.

Now according as bodies do differ in sexe, age, temperature, qualities of the *peccant* humor, and other circumstances, so must they accordingly diversly be prepared and purged. And in that regard we have not thought it good to set downe here any formes thereof, but referre those that shall come to the water, to the advise and counsell of learned and skilful Physitians, and such as are withal well acquainted with

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with those kind of waters, which is the main point. And as for those, that come farre off, they may take Physick at *Tunbridge*, and it will be best for them so to do, because if they take Physick before, and presently travail upon the same, it may produce some danger.

If the resort to the Water continue, and that there be competent company at the same, I do purpose by the grace of God to be there every summer (for it is a place I like) and if any be pleased to conferre with me, I will be ready to afford them my best counsel; and they shall find their variety of Physick appropriated to their several diseases which the water is to be used for. Neither is it enough to prepare the body and take Physick before coming to the water, but it is requisite also, in some diseases, to take something now and then during the time they use the Water, to help the working.



working of it, and to cause a happy and prosperous effect by the same, and so much the more, because some are not able, either by reason of business, or otherwise, to stay there a competent time, and therefore have need of some other help. For some diseases are so stubborn and difficult to be eradicated, that we must fight at all weapons against the same, and yet all little enough too. Some unlookt for accidents also happen there sometimes, which have need to be redressed and holpen by other means. But of these things neither my self nor any man else, can speak but in generall termes, and therefore I will conclude, and pass to the dyet requisite to be observed there.

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## CHAPTER X.

*Of the Dyet to be observed by those  
that use Tunbridge Water.*

**D**YET amongst Physicians is taken in a larger signification, than it is with the vulgar, for besides meat and drink, it comprehendeth ayr, motion, and quiet, things retained and voided, sleeping and watching, and the passions of the mind. All these must be rightly ordered, both to preserve, and to restore health. As for ayr it must be taken such as it is found there, and I think there is no great exception to be taken against it, being thereabout pure and wholesome enough. Of motion and quiet we have said something before; when we spake of exercise, as also of the passions of the mind, when we wished all such as come to the Water,

to compose and frame themselves to mirth, and to leave all cares and melancholly at home. Concerning sleeping and watching, a moderation must be observed therein, though it be better to sleep something too much, than to watch too long, and therefore you shall do well to Sup betimes, and to go to bed betimes, *animos securo, quieto & libero*, that the first, second, and third concoction may be ended, before you take the water. And as for things voided and retained, you must endeavour to have the benefit of nature by all manner of ordinary evacuations, as by stool and urine, and the private excrements of the brain, at the mouth and nose. And thus much in brief concerning those things, we will now come to meat and drink. Bread is commonly, and with most men, the chiefest part of food, and therefore though alwaies, yet here more especially, you must have a  
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care to have bread of good pure wheate, well handled and seasoned in the making, and well baked; For the excrements & ill humors, which are heaped by the use of ill bread, are worse than those which proceed from meat. Ravell bread generally is wholesomer than Manchet, and not so apt to breed Obstructions, having some of the bran left in it, which is *detergent*, and maketh it pass the better. As for meat, let every one feed upon that which he hath been most used to, so it be good meat, yeelding good nourishment, and of easie digestion; and let him shun the use of Sawces, which have much Butter and Spices in them. For it was a good admonition of *Disarius*, a learned Physitian, in *f Macrobis*, *Vitandos esse cibos, qui f Saturn. 7.*  
*ultra sitim & famem appetentiam pro-* c. 4.  
*ducerent*, that those meats were to be avoided, which did lengthen appetite beyond hunger and thirst.

g Lib.2 .A.  
pher. 9.

If you can, be you contented with one dish at a meal, for *multa fercula multos morbos ferunt*, many dishes bring many diseases, and *perniciosa sentina est abdomen insaturabile*, an unsatiabie belly is a pernicious sink. In foul bodies especially, over-feeding doth a great deal of hurt, according to that Aphorisme of *g Hypocrates*, Τα μὴ καθαρά τῶν σωματῶν, ὁκόσον ἂν θρεΐης, μᾶλλον βλάψεις. The more you nourish foul bodies, the more you hurt them. In a word, a moderate sober dyet is alwaies best, but especially here. As for the kinds of meat, albeit amongst the flesh of four footed beasts, Porke and Veale be chiefly commended in our bookes, yet here in regard of their moisture, I preferre Mutton before them. And if Pork be to be avoided, much more Pigge, Lamb, and such like flashy meat. As for Beef; though it be discommended by most Authors, yet good Beef, well

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well fed, and of an indifferent age, may be used without scruple, especially by such as have been accustomed to it, for those Authors were never acquainted with our English Beef. If Oxen indeed be killed when they are so old, that they be past labour, their flesh cannot be wholesome, nor is it to be commended. But for our good succulent Beef here, I verily think, that if those Authors were alive again, and should taste of it, they would be so farre from forbidding it, that to the contrary they would commend it. For if they do so much commend Veal, I see no reason they can have to discommend good succulent Beef.

Besides Mutton and Beef, you may sometimes have Capons, Hens, Pulletts, Chickens, Pigeons, Pathridges, Pheasants, black birds, and other small birds, Rabbits, and the like. And because some Hares



are sometimes caught about *Tunbridge*, it is a question, which some ask, whether those who are there at the waters, may feed upon them. They are grown infamous and banished from most Tables undeservedly, out of a conceit that they are melancholly meat. But I will now take their cause in hand, and vindicate them from that imputation, if I can, saying with *Martiall*,

*Inter aves turdus, si quis, me Iudice, certet,  
Inter quadrupedes gloria prima lepus.*

And least I seem to give too easie an assent to the Poet, (though he was not a meer Poet but well grounded in natural Philosophy) I will strive to prove, that it is not  
*Lib. 3.* melancholly meat, but meat for  
*ds alim.* melancholly men.

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trocinat unto him, who prefers the bloud of a Hare, before that of Hens, Pigeons, and all other birds, and saith that it is most sweet and dainty. Now if Hares bloud be so good, how can the flesh thereof be naught, which is made and produced by it, flesh being nothing else but blood *coagulated* and converted into the same?

The same Author *i* saith also, that Hares flesh breedeth better bloud, *i Ibidem in- itio libri.* than Mutton or Beef. And if these two come every day to the Tables even of the noblest and richest persons, why should the poor Hare, which is better, and yeeldeth better nourishment than they, be banished from the same?

After *Galen*, learned *Heurnicus* reckoneth Hares flesh in the first place amongst those meats, which alter melancholly in the kidneyes, but to alter and free from melancholy, and to breed melancholly, cannot both

be done by one kind of meat. For if any man would flie here to similitude of substance, or to an hidden propertie, he should deserve to be hissed at. But they say it is a melancholy fearful creature. What reason they have to call him so, unless it be because he shunneth & runneth away from the dogs, which pursue him, I do not know; But if that be all, do not Wolves, Bulls, Beares, yea and Lions also, the like? If we may beleeve those, who have been in *Africa*, an old woman there, or a childe with a stick in their hands, do drive away Lyons, as we do dogs here. And a Hare is not so fearful, but that you shall see some of them turn about, and look upon the dogs after a daring manner. They do not lye in holes and burrowes, as Conies do, which in that regard should be more melancholy, and yet they are in most common use amongst us, and accounted the best

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best meat. And as for their food, it is the same with that of Partridges, the excellencie whereof is no where controverted, and with the use of them onely the Poxe may be cured, as *Cardan* holdeth, who could speak of it by experience, as having had that disease seven times, as himself witnesseth in that book of his, which he entitleth *De utilitate ex adversis capienda*; and sure his witness is not to be rejected. Let the Hare then return in use, and be readmitted to his former preheminence, so he be not too old; but of a competent age, as of a year or less. But as for Water-Foule, you shall do well to abstaine from the same.

Concerning Fish, though it be for the most part unwholesome, and apt to breed *excrementious* and slimie humors, yet for a change you may sometimes eat some River Fish, that is firme and not slimie, as Trouts, Gudgeons,

Gudgeons, Pikes, Perches, and the like, either broiled, or boiled in Wine (if you will go to the charges) rather than in Water, and corrected with Fennel, Spearmints, Thyme, Rosemary, Parsley or the like. But for Mints in particular, let those women, that come to the water for fruitfulness, refraine the same, because it is thought it hindereth conception. At your fruit you may use some Raisins of the Sun, a bit of Marmelade, a roasted Wardon, or Pippin with Carrowaies, or the like; But in all this you must be sparing.

Now for an end of all, I must repeat what I have touched before, namely that you avoid varietie of dishes. For the nature of several meats being divers, and sometimes clean opposite and contrary one to another, and some sooner concocted, and other later, from hence those evils will arise, against which you  
come

come to seek help from the Water, as crudities, wind-gripings, pain of the reins, obstructions of the *mesaraical* veins, rawness of the *Chylus*, and consequently of the blood, which shall be made of the same, and such like inconveniences, which by a sober and moderate dyet may be avoided.

Thus much concerning meat. As for drink good ordinary clear Beer, and of an indifferent strength and age, is best, and it is the ordinary drink of this Island, and which agreeth best with the nature of those which are bred in it. Yet if any having been used to drink Wine at meales, desire to continue the same, I am not against it, if so be they be not of too hot a constitution, and have no principal part offended through excess of heat; For a cup of Wine or two at meales doth but help to make the better digestion. And for that purpose Sack or Cla-

ret



ret are better than white Wine, because white Wine, by the *diurecti- cal* faculty it hath, passeth too soon away, and before the *Chylus* be thoroughly perfected, and so it may carry some of the *Chylus* raw and unconcocted with it, and consequently breed crudities and obstructions. And thus much concerning Dyct.

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*The Conclusion of this Treatise.*

**H**AVING briefly run through the chiefeſt things needfull to be known and practiſed by ſuch, as ſhall deſire to uſe this Water, I will here end with an exhortation unto them to be well adviſed concerning the nature of their diſeaſes before they come, and when they are come, to obſerve the rules & directions contained in this Treatiſe, as alſo to be conſtant in the uſe of

of the Water. And although per-  
haps some of them perceive little or  
no benefit at first by the same, yet  
let them not be discouraged, but  
persevere in the use of it. For some  
having been there once with small  
or no profit at all, the next yeare  
after, upon a second triall, have re-  
turned home perfectly cured. It is  
the ordinary reward of constancie  
and perseverance in the end to hit  
the mark they aim at. Every  
thing in this world hath a certaine  
period, before which it cannot  
come to a full perfection. And so  
herewith I wish all happy and pro-  
sperous success to all such, as shall  
come to these Springs, and will be  
ready at all times to afford them  
my best help and counsell.

Now as for this Treatise, I do  
not look it should have a priviledge  
above all other writings, to be ex-  
empted from controlement and  
carping; For it were better luck,  
than

than any man ever had, that exposed himself to the censure of the world. There are farre more fooles, than wise men in the world, and as a *Spaniard* well observeth, *Vn loco haze cientio*, one fool maketh an hundreth more such ( most men having their witts pinned upon anothers mans sleeve ) and the greater fool commonly is the bolder censurer, which maketh Bookes to be variously received, liked, and entertained, according to the variety of the Readers understanding and capacity.

*Pro capta lectoris habent sua fata libelli.*

Upon the Readers wit the fates of Bookes depend.

But the best is, that I ever was regardless of the multitude, as well in this, as in all things else. If the judicious Reader find any just fault with any thing contained in this  
Treatise



Treatise, let him remember that *humanum est errare*, that to erre is incident to the frailtie of our humane nature. But I never was so wedded to mine own opinions and conceptions, but that upon better information, I ever was, and ever will be willing to acknowledge mine errors, if I committed, or shall commit any, without esteeming it any shame so to do, no more than many good and worthy Authors have done, when they published their Retractions.

( . . . )

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FINIS.

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